

A. O. H. JOURNAL



Deep in Canadian woods we met, From one bright Island flown;
Great is the land we tread, but yet, Our hearts are with our own.

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Emmet

Search ye no more, for vain the quest
To find where Emmet's relics rest ;
And, after all, perhaps, so best ;
He lived and died for Ireland—

What matter now for parish bounds,
Neglected plots or tended grounds,
Littered slabs or grassy mounds—
His burial place is IRELAND.

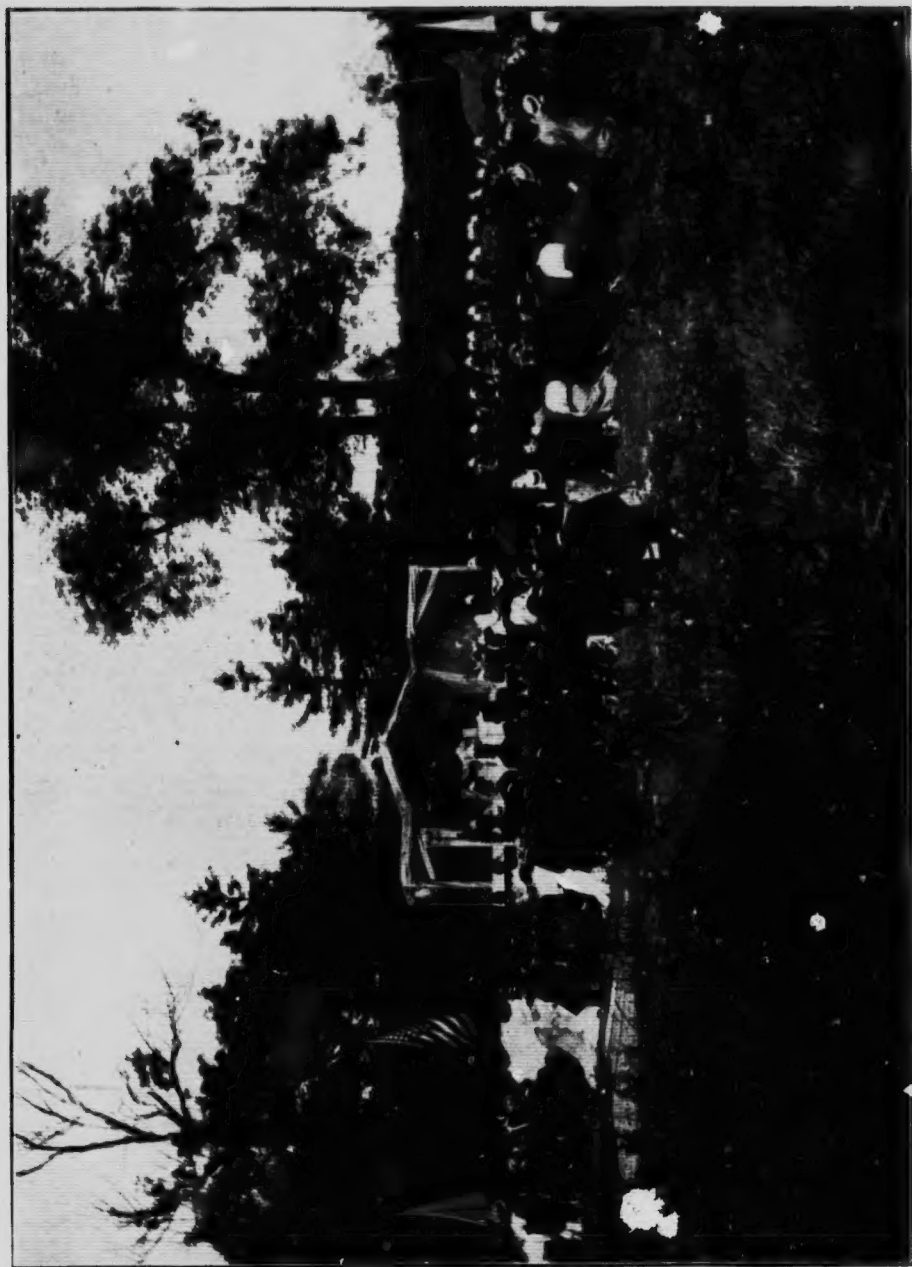
The island is his monument ;
Of him the hills are eloquent ;
His spirit with the air is blent
That fans the fields of Ireland.

We deem his presence ever near,
His deathless words we still can hear,
We see his face, pale, calm and clear,
Where'er we be in Ireland.

For Emmet lives ! His patriot soul
Is with us ; and while ages roll
Be Erin's fortune joy or dole,
'Twill cheer the heart of Ireland—

Upturn no more sods, wood or stones
In pious hope to find his bones ;
He is not dead ! In trumpet tones
So speaks the voice of Ireland.

A. M. SULLIVAN.



HIGH MASS CELEBRATED OVER THE GRAVES OF THE MARTYRS AT GROSSE ISLE, SUNDAY, AUGUST 15TH, 1909

OFFICIAL JOURNAL

PROVINCIAL CONVENTION
ANCIENT ORDER OF HIBERNIANS
OF THE
PROVINCE OF QUEBEC
AT
HIBERNIAN HALL, RICHMOND STREET
MONTREAL
SEPTEMBER 10, 11, 12, 1910



PROGRAM

- ☛ Convention opens September 10, 7.30 p.m., adjourns at 10.30 p.m.
- ☛ September 11, meeting at 9.30 a.m., adjourn at 12, in the afternoon at 1.30 p.m. the Provincial Officers and all members of the organization will meet and form in line and march in the Eucharistic Congress Procession. Meeting again at 7.30 p.m.
- ☛ September 12, meeting at 9.30 a.m.

FINAL SESSION



MOST REV. WILLIAM H. O'CONNELL, D. D.
National Chaplain, Boston, Mass.



NATIONAL BOARD OF DIRECTORS

	FOR GOD AND COUNTRY	
History of the Ancient Order of Hibernians.		

How and When this Patriotic Body took Its Rise

The Ancient Order of Hibernians, as its name indicates, is a society composed exclusively of Irishmen by birth or descent, and practically Roman Catholics, organized in Ireland for the preservation of the Catholic Church and the protection of the priest and school master, who were hunted like wolves, with a price set upon their heads and of those who would grant them a shelter or refuge. Of these days of persecution and suffering, Edmund Burke says that the ingenuity of the human intellect never devised an instrument so calculated to exterminate a race or degrade a nation as the system of British tyranny did to the Irish people.

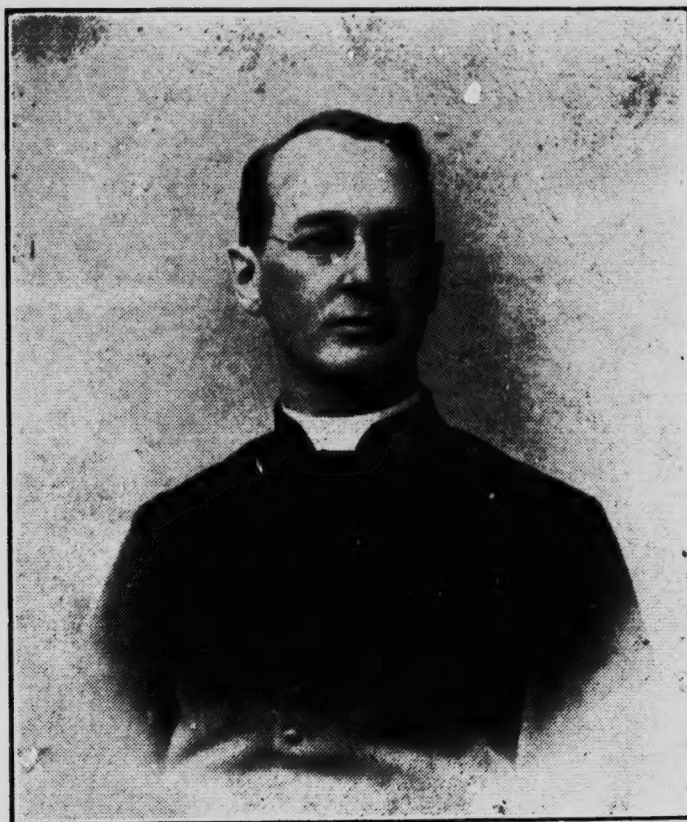
There has been a great deal said as to when and where the Ancient Order of Hibernians was first organized. Some authorities place it at 1642, when Pope Urban VIII sent his blessing to the Irish people and encouraged them in their fight for God and country. Again, it is given as 1651, in Connaught, after

Cromwell's Infamous Edict of "To Hell or to Connaught"

The history of the Ancient Order of Hibernians is practically the history of Ireland, as its members took an active part in all the struggles and efforts of the old Celtic chiefs to throw off the hated Saxon yoke. According to such authorities as MacGeoghegan's and Mitchel's, Wright's, Lecny's, O'Hallaran's and Robinson's History of Ireland, it was organized in 1565 by one Rory Oge O'Moore in the County of Kildare, Province of Leinster, Ireland. In 1565 the Earl of Sussex issued a proclamation making the penalty death to any priest found in the Province of Leinster.

The Defenders

It was then that Rory Oge O'Moore organized the Defenders. He made arrangements with the clergy to erect rude altars in the mountain fastnesses, and there have the people attend the Holy Sacrifice of the Mass. Without printed constitutions or a code of laws for their guidance they met together, not in gilded and upholstered halls, with rich carpets, but in the mountain fastnesses with the canopy of heaven for their shelter and the stars their only guide to the trysting place. Strong hands grasped in friendship and true hearts beat in unison, bound together by sacred ties and united for a common purpose, they resolved to resist to the utmost every encroachment of despotism upon the liberties and rights of the people and pledged eternal friendship, hallowed by their country's misfortune. Rory sent out fleet-footed and trusted men to inform the Catholics of the county where the priest would read the next Mass. He placed sentinels on the hilltops to give warning to the people of the approach of sacrilegious intruders. Those sentinels stood on the hills and mountains while the winter winds howled and moaned around them, with the sleet cutting into their unprotected faces.



REV. A. E. MCGUIRE, PROVINCIAL CHAPLAIN

SOGGARTH AROON

Oh! Soggarth Aroon, sure I know life is fleeting,
Soon, soon in the strange earth my poor bones will lie,
I have said my last prayer and received my last blessing,
And, if the Lord's willing, I'm ready to die.

But, Soggarth, I pray, ere you leave forever,
Relieve the last doubt of a dying soul
Whose hope, next to God, is to know that when leaving
'Twill pass through Old Ireland on its way to its goal.

Oh! Soggarth Aroon, I have kept through all changes
Thy blessed Shamrock to lay o'er my clay,
And, oh! it has minded me often and often
Of the green Irish valley so far, far away.

Oh! Soggarth Aroon, will I never again see
The place where it grew on my dear native sod?
When my body lies cold in the land of the stranger,
Will my soul pass thro' Ireland on the way to its God?

They found a place to shelter the hunted priest. Sometimes it would be in an isolated cabin in the mountain glens, where he would be welcomed with a *Cead Mille Failtha* regardless of the danger incurred for harboring a priest, but often it would be in the cold and dismal caves in the mountains.

Massacre of Mullaghmast

In 1577 Sir Francis Cosby, commanding Queen Elizabeth's troops in Leix and Offally, concocted a fiendish plot to murder the chief families of the Irish clans with the full knowledge and approval of Sir Henry Sidney, the Lord Deputy of Ireland. Cosby feigned great friendship for the Irish and invited them to a great feast in the rath of Mullaghmast. The O'Nolans, O'Kellys, O'Moores, etc., responded to the invitation, and as they entered the rath they were seized and butchered by the bloodthirsty Sassenach. One hundred and eighty of O'Moore's kinsmen were massacred that day. Rory tracked Cosby and his minions with a sword of vengeance, and when they least expected, he would swoop down upon them and with fire and sword exact a terrible revenge. Cosby was slain at the Yellow Ford, near Armagh, at the bloody battle of Glenmalure, with the red flag of England in the dust and Lord Gray de Wilton and his Saxon army flying before the terrible charge of the Irish under the command of Feach McHugh O'Byrne, of Ballinacor. The avenging sword of the Defenders sought out Cosby and swiftly sent him before his God to answer for his crimes.

The Death of Rory Oge

The annals commemorate the death of Rory Oge, as follows:

Rory Oge, son of Rory, son of Conall O'Moore, fell by the hand of Brian Oge, son of Brian McGilla Patrick, June 30, 1578. After the death of Rory, Donald O'Driscoll was elected Chief of the Defenders, who continued to protect the priest, and harass the Red Coats until Dec. 24, 1595, when with six of his men he was escorting the Rev. Father O'Connor to the trysting place near Bray, County Wicklow, where he was to celebrate the midnight Mass. They were surprised by a company of English soldiers, and after a bloody fight, Donald and his companions were killed. Donald's head was taken across the sea and placed on a spike on the Tower of London.

Donald's Successors

Thus died the founders of the Ancient Order of Hibernians—fighting for Church and country. Donald was succeeded by Rory's son Owen, who continued in the same line as his father, besides assisting the old Celtic chiefs in their efforts to drive the British tyrants out of Ireland. Owen was with Hugh O'Neil at the siege of Armagh and on Aug. 10, 1598, the Defenders distinguished themselves by their bravery at the battle of Clontribet, and as a token of merit they were detailed by O'Neil to lay siege to Porte-Leix. After a five days' siege the fort surrendered. The Defenders now joined O'Neil in his attack on Portmore Castle and continued with him until he drove the English and Scotch from the north and west of Ireland. The people of the north and west enjoyed two years of peace and prosperity under O'Neil's government, but in 1601 Queen Elizabeth sent the butcher, Sir Peter Carew, to Ireland as Lord President. With the view of breaking O'Neil's power he forged letters purporting that they came from Earl Desmond, offering to betray his confederate, O'Connor. Those letters were shown to O'Connor and with an offer of friendship and a thousand pounds from Carew if he would forestall Desmond and hand him a prisoner to the English. This O'Connor did. Carew next induced Neil Gawan O'Donnell and Art O'Neil to take arms against Hugh O'Neil. Carew having the Irish divided, placed himself at the head of British troops and put man, woman and child to the sword, old and young, not even sparing the innocent babe

in its mother's arms. Ireland being under the dominion of the English once more, the Defenders took to the mountains, there defying England and her hirelings. Owen now commenced to increase the membership of his organization by uniting with other Irishmen, who, like himself, refused to submit to British rule in Ireland. Branches sprung up all over the northern and western part of the country. They were known by different names, such as Tories, Rapparees, Defenders, etc.

Death of Owen O'Moore

England offered large rewards for the capture of Owen O'Moore, dead or alive, who continued to defy them until he was captured through the treachery of a traitor, one Cornely Doyle, on the night of May 12. Owen and Capt. O'Brien were returning to their rendezvous after leaving Father O'Roarke in the cabin of a friend. They were fired upon by British soldiers, who lay in ambush awaiting their return. O'Brien was instantly killed, while Owen was dangerously wounded and taken prisoner. Two days later he was taken before a magistrate and given a hurried trial, after which he was sentenced to be hanged, drawn and quartered. He was executed on the morning of May 16, 1619, four days after his arrest.

The Confederation of Kilkenny

The Defenders continued under different leaders from the death of Owen until they became a part of an oathbound organization known as the Confederation of Kilkenny. In 1641 the prelates and laymen of the Church issued a proclamation calling upon all Catholics to take the oath. Sir Phelim O'Neil was appointed to the command of the old Celtic Irish, who were tall and huge of frame. Lords Gormanstown and Mountgarret had charge of the Anglo-Irish, who were weak and low of stature. The Lords of the Pale or Anglo-Irish are the descendants of Strongbow and other adventurers who invaded Ireland from 1169 and at the time of the Reformation stood true to the Catholic Church. Hence they were called the gentry of the Pale.

Scenes of the Most Wanton and Brutal Murders

The Lords of the Pale now became convinced that their kindly feeling toward England could not protect them when their tenants on their own estates were being robbed and murdered by the blood-thirsty demon, Coote, who could smile and become facetious when an infant was writhing on the pike of a soldier, and his barbarities in Wicklow are beyond description. His threat of not leaving a Catholic in Ireland began to gain some truth. Finglas, Clontarf and Santry were the scenes of the most wanton and brutal murders.

The Meeting at Knockcrofty, Where the Celtic Irish and Lords of the Pale United

Thus it was that the old Celtic Irish and the Lords of the Pale met on the hill of Crofty and plighted a solemn vow and swore to bury in oblivion the feuds and dissensions which had for four hundred years wasted their strength and now left them a prey to the designs and hatred of the common enemy. At the meeting in Knockcrofty, in the County of Meath, were present Sir Phelim O'Neil, the Earl of Fingall, Lords Slane, Neeterville, Gormanstown, Trimbleston, Mountgarret, Dunsany, Col. Hugh McMahon, the Very Rev. Heber McMahon, Vicar General of Clogher, Sir Connor McGinniss, etc. Lord Gormanstown presided. Delegates were elected to attend the national synod in the City of Kilkenny, Oct. 14, 1642, it being the first annual meeting of the Federation. At this meeting there were 11 spiritual and 14 temporal peers and 226 Commoners, representing the Catholics of Ireland. Lord Mountgarret was chosen president at the annual meeting and six persons as delegates for each province.

For Munster—The Viscount Roche, Edmund Fitzmaurice, Sir Daniel O'Brien, Robert Dambert, Dr. Fennell and George Comyn.

For Ulster—The Archbishop of Armagh, the Bishop of Down, Col. Hugh McMahon, Philip O'Rielly, Heber McGinniss and Turlough O'Neil.

For Connaught—The Bishop of Clonfert, the Viscount Mayo, the Archbishop of Tuam, Sir Lucas Dillon, Patrick Darcy and George Brown.

For Leinster—The Archbishop of Dublin, Nicholas Plunket, Richard Belling, James Cusack, Lords Gormanstown and Mountgarret.

Those Delegates Represented Four-fifths of the People of Ireland

They formed the National government under whose legislature the Catholics struggled for three years against bigoted and tyrannical England for the right to worship God according to their conscience. Had the Catholics abandoned all they were taught to believe sacred and forswear it in public, there is no system of impiety, blasphemy or atheism into which they might not throw themselves and profess it openly with the sanction of the British government, provided they would abjure the Roman Catholic faith. The Catholics, however, adhered to the faith of their ancestors, taught them by the holy St. Patrick, and defied the British government and its hirelings in their persecutions and confiscations, and stood true to the Church of Rome. In 1642 the Defenders lost their identity as a national organization. They became part and parcel of the Confederationists, but as an organization they continued to hold together and were assigned to the command of Phelim O'Neil. Pope Urban VIII sent Father Scarampi with a purse of \$30,000 and his blessing to the Irish Catholics. King Charles I now became alarmed at the action of the Irish and decided to treat with them for peace. He appointed the Marquis of Ormond as peace commissioner, urging him to use all his powers in diplomacy (treachery) to bring the Irish to terms. At the first conference held in Ormond's camp at Sigginstown, Sept. 15, 1643, a compromise treaty was effected as follows:

The Treaty of Sigginstown

First—The Catholics of Ireland are to enjoy the free and public exercise of their religion.

Second They are to hold and have secured to them all Catholic Churches not now in the hands of the Protestants.

Third—The Catholics shall be exempt from the jurisdiction of the Protestant clergy.

Fourth —The Catholics agree to send 10,000 men to assist King Charles at Chester.

The old Celtic chiefs were forced to accept the terms, as the Lords of the Pale threatened to leave the Federation and take up arms for King Charles if the terms were rejected. Mr. Nugent Robinson, in referring to the treaty, says:

A Golden Opportunity Lost

"The Irish by signing the treaty of Sigginstown lost their golden opportunity. The tide which set in so gloriously for Irish independence rolled back its sobbing waves slowly and sadly toward the English coast and has never since returned with the same hopeful freedom and overpowering strength. The treaty being a compromise, was not satisfactory to the old Celtic chieftains, as they were fighting for country and conscience."

The Glorious Victory of Benburb

Before 1644 the English ruthlessly and dishonourably violated the treaty, and the persecutions of the Catholics continued with increased vigour and hatred. Oct. 21, 1645.

John Baptist Rinuccini, the Envoy of Pope Innocent the Tenth,

Landed in Kenmare Bay with supplies, besides \$36,000, 2,000 muskets, 2,000 pike heads, etc., sent by Father Luke Wadding. Rinuccini sent the supplies and arms to Owen Roe O'Neil, urging him to strike another blow for God and country. O'Neil was not slow in accepting the invitation, for on June 1, 1646, he marched with 5,000 foot and 400 horse to attack Gen. Monroe, who was then at Armagh. Monroe, having a much superior force than O'Neil, came forth to give battle on the morning of the 5th. O'Neil kept him engaged for four hours, when Monroe resolved to retreat to Armagh. Owen Roe, seeing the advantage gained, gave the command to charge. With a cry of vengeance, the Irish dashed down upon the enemy, and after a fierce and bloody struggle the English fled, leaving 3,000 dead upon the field. Monroe fled so precipitately that he left his hat, sword and cloak on the field. The Irish had 70 killed and 200 wounded.

Cromwell's Coming

Thus ended the battle of Benburb, a glorious victory for Church and country. Owen Roe O'Neil died suddenly at Cloughoughter Castle, County Cavan, Nov. 6, 1649, while on his march south against Cromwell, who had landed in Ireland Aug. 14, 1649. The murders and massacres that followed from the siege of Drogheda to Hugh Dubh O'Neil's evacuation of Clonmell were ferocious, savage and brutal. On and after Sept. 11, 1654, rewards of £5 were offered for a priest's or wolf's head. Any person giving shelter to a priest should suffer death and the loss of their property. Any person knowing the place of concealment of a priest and not disclosing it to the authorities was publicly whipped and suffered the loss of both ears. Everything that the ingenuity of the human intellect could devise was resorted to to crush the people and stamp out of existence the Catholic Church in Ireland.

An Era of Persecution

A. M. Sullivan, in his splendid work, the story of Ireland, quoting from Cassell's "History of Ireland," says: "The eighteenth century was the era of persecution in which the law did the work of the sword. Then was established a code framed with almost diabolical ingenuity to extinguish natural affection, to foster perfidy and hypocrisy, to petrify conscience, to perpetuate brutal ignorance, to facilitate the work of tyranny, by rendering the vices of slavery inherent and natural in the Irish character and to make Protestantism almost irredeemably odious as the monstrous incarnation of all moral perversions. Having no rights or franchises, no legal protection of life or property; disqualified to handle a gun even as a common soldier or game-keeper; forbidden even to acquire the elements of knowledge at home or abroad; forbidden even to render to God what conscience dictated as his due; what could the Irish be but abject serfs? What nation in their circumstances could have been otherwise? Is it not amazing that any social virtue could have survived such an ordeal? That any seeds of good, any roots of national greatness could have outlived such a long, tempestuous winter."

Brian Barry Leader of the Defenders

What remained of the Defenders after four years' wars got together under the leadership of one Brian Barry. They soon became a formidable body to protect and give shelter to the dear Soggarth Aroon.

Matters continued in this condition until 1745, when the Catholics were granted the right of public worship. Priests and friars went around unmolested, enjoying a freedom they were denied for over a century. Although the penalty of death for being a priest was withdrawn and the right granted to the people to worship God in public, persecutions of the Catholics continued for over a hundred years longer, as in 1847, when famine and pestilence ravaged our fair land, when the tongue of the nursing child stuck to the roof of its mouth from thirst and died on its mother's breast, the base and treacherous hand of England could be seen using hunger as an instrument of torture, trying to get the unfortunate Catholic to forswear his religion and sell his birthright for a mess of pottage.

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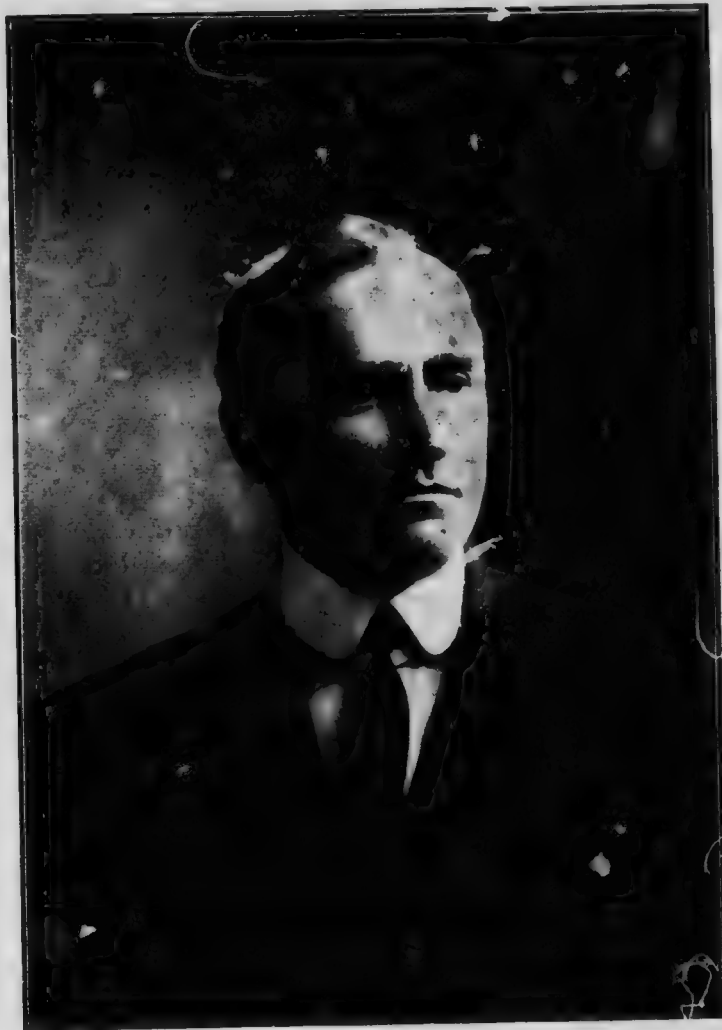
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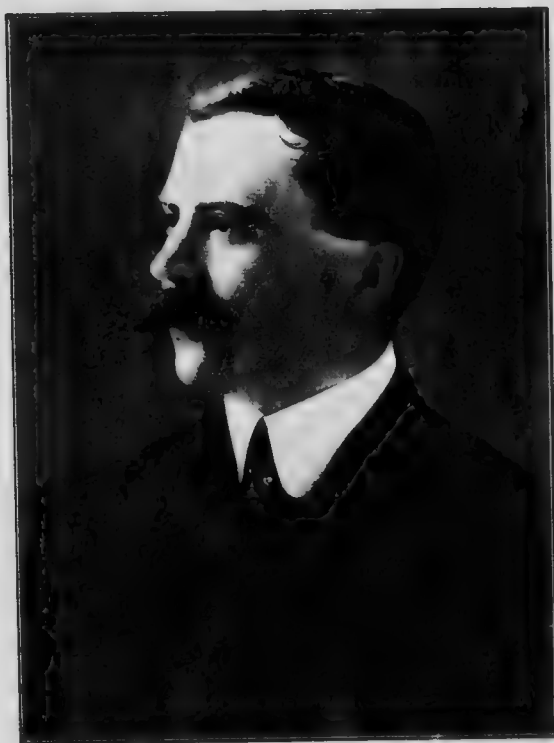


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The Irish Renaissance

Never in the history of the world has an intellectual movement seized a whole people regardless of religious or political creed and so completely changed it as has the movement for the revival of the Irish language and customs. The Italian Renaissance was widespread in its effects, but it originated among the highly educated—a relatively small class—without reaching down amongst the people. But the Irish Renaissance has gone deep down into the very national fibres of the people, infused into them a national pride, self-confidence and self-reliance, and has so transformed Irish life that an exile of twenty years ago, were he to return to-day, would scarcely recognize his native Ireland, so great is the change that has been wrought by the Gaelic League.

A noted English journalist, Sydney Brooks, writes:

"It was the threatened bankruptcy of a civilization that the Gaelic was formed to avert. It set out to recover for Ireland her lost language, her authentic culture. Its founders were moved by the same impulse of national regeneration that has thrilled in turn Poland and Hungary, Bohemia and Finland. No ideal less splendid could have sustained them through the initial years of hopelessness. They were determined to arouse and appeal to a higher and all-embracing nationality. Creeds, parties, sections, races, interests, all the rigid lines of Irish division and subdivision, they absolutely disregarded, they made their League from the start non-political and non-sectarian. Men of little fame or influence at that time and even with less money, they suddenly called upon all Irishmen to devote themselves—I quote from the Constitution of the League—to the 'preservation of Irish as the national language of Ireland and the extension of its use as a spoken tongue'. For a while the response to their appeal was slow, timid, and fitful. But looking back on their fourteen years of labour, they may fairly pride themselves on a phenomenal success.

The Gaelic League to-day boasts of an active membership of close on half a million, with more than fourteen hundred branches throughout the country. It maintains twenty regular organizers and over one hundred travelling teachers. It has founded six training colleges for the education of Gaelic instructors. It has forced the teaching of Irish into over three thousand schools. It has secured from the Board of Education an acknowledgment of the right of every Irish child in every Irish school to be taught Irish as an ordinary subject. In districts that are wholly or partly Irish-speaking, it has succeeded in introducing an official programme of instruction in both languages. It has made the knowledge of Gaelic essential to candidates for a large number of public offices. At this moment there are probably not less than three-quarters of a million of Irish people, adults and children, learning Irish.

The Gaelic League is one of the largest and most successful publishing firms in the country. It organizes festivals and summer schools; it prints a weekly and a monthly journal; it holds public contests and distributes prizes. One meets its influence everywhere. You can hardly go into an Irish city or town without finding dozens of names written in Gaelic over the doors of the shops. You can scarcely pick up an Irish paper without finding a couple of columns, at least, printed in Gaelic. In the larger cities, Dublin, Cork, Belfast, etc., the names of the streets appear both in Irish and English. Bank managers no longer refuse to cash checks signed in Gaelic, and even the railways are placarding the names of their stations in Gaelic. Nor is this enthusiasm confined to Ireland only, it has passed on to the Western shore of the Atlantic, to the eastern shore of the Pacific, and even to the sands of the southern seas. In every city and town in the world where there is even a handful of the children of Éirín gath . . . together in her name, there is the spirit of the Gaelic League made manifest.

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As a great many people are still ignorant of the nature and quality of the Irish language it might not be out of place to here consider for a moment its origin. Languages in general are classified according to their structure into three classes as follows:

1. The monosyllabic or most primitive, such as Chinese.
2. The agglutinative, in which words are, as it were, glued together to form word-phrases. Examples of this class are Japanese, Basque and American Indian languages.
3. The inflectional or most highly developed of languages, comprising the Aryan or Indo-European languages, and the Semitic group, which embraces Hebrew, Arabic and cognate languages.

The Aryan or Indo-European group is further subdivided as follows:

1. The Hindu, embracing Sanskrit and modern of India.
2. The Iranian or Zend, Pahlavi and modern Persian.
3. The Keltic, embracing the Gadhelic (Gaelic), and the Cymric branches.
4. The Greek, embracing ancient and modern Greek.
5. The Italic, embracing Latin and its descendants, Italian, Spanish, Portuguese, French and Roumanian.
6. The Letto-Slavic, embracing Lithuanian, Polish, Russian, Bohemian, etc.
7. The Germanic, which is divided into two groups, High German and Low German. Of the High German branch are present-day German and the Scandinavian languages—Swedish, Danish, Norwegian and Icelandic; and the low German embraces Dutch, Flemish, Anglo-Saxon and English.

The third or Keltic group is again subdivided into Gaelic—comprising

And Manx (Isle of Man)—and the Cymric branch, made up of Welsh, Cornish and Breton.

The most important of the Keltic group is the Gaelic, because it preserves its inflections better and has an older and more important literature; and the most important of the Gaelic languages is Irish. Irish not only has preserved more of its inflections than or Manx, and possesses a far more important literature, but it is really the principal language of the group of which the others have lost many of the inflections of the parent speech.

Thus it is seen that Irish is not only a language, but it is one of the most highly developed languages; it belongs to one of the most important of the highest division of human languages, and is beyond question the most important language of its group.

Irish stands alone with a literature that goes back to classic times. It is the only modern European language, excepting Greek, that links the ancient and modern worlds together. Irish was spoken and written and had reached a high state of cultivation while yet Latin was a living tongue and thundered in the Roman Senate. Irish literature exists that was written before the advent of St. Patrick in Ireland in A. D. 432. The Cuchulian Sagas antedate Christianity in Ireland, and show no influence of that religion in their Composition.

Irish literature began before Latin Christianity was planted in the island. As a consequence its literary forms were established and developed before the influence of Aristotle could be exercised upon them. The epic was not an Irish form, but the short story, now considered so exceedingly modern, so exceedingly American, was developed in Irish literature over 1,500 years before a man of Irish ancestry, Edgar Allen Poe, perfected it in America.

Rhyme was first made known to the world by its inventors, Irish bards, through the medium of Latin hymns, and the genesis of rhyme is attributed by the great German scholar,

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Johann Kaspar Zeuss, to the ringing proverbs to which the language so readily lends itself, and in which it is so wonderfully rich. Irish literature, written before the seventeenth century and still existing, would fill a thousand octavo volumes covering every branch of human knowledge known to those ages of the world. Irish manuscript books are scattered by hundreds through all the great libraries of Europe. A catalogue of the titles of only about half the Irish books of the Royal Irish Academy fills thirteen volumes of some thirty-five hundred octavo size pages, representing the work of thousands of Irish authors.

When one considers that the Danish invasion, which began in A. D. 795, and lasted till the Battle of Clontarf in 1014, not only arrested, but almost annihilated native culture in Ireland, and that, before the country could recover fully from the barbarizing effects of these ignorant hordes of semi-savage pagans, the Norman invasion began in 1169, one can understand how quickly literary stagnation ensued. The Normans stopped the course of the native civilization and literary culture. And when we note that most of the works in Irish literature were written before the Norman invasion, we understand how it may be truthfully said that no living language in Europe except Greek can boast of a literature written prior to 1169 at all comparable for a single moment with Irish literature.

The period of Irish activity closed practically with the date of the Norman invasion, which occurred one hundred years before the birth of Dante, the man who first developed Italian literature; over two hundred years before Chaucer, by producing the *Canterbury Tales*, became the father of English literature, and three hundred years before Dr. Luther translated the Bible into German, generally considered the first real literature in the German language.

In no other language in the world was the art of poetry so highly developed as in Irish. Irish poets used, as it were, the tuning fork on each word in the language and registered and catalogued its value. Irish poets developed no less than 350 different kinds of Irish metre and wrote poems as elaborate and as intricate and as perfect as the colouring and tracery in the world-famous Book of Kells, which is the admiration and the despair of the artists of the world. It is this artistic intricacy of metre and delicate shadings of sound—"tinkling rhymes and echoes and answering echoes of elusive rhyme"—that make these poems almost altogether untranslatable into similar metres in another language, although the success of Dr. George Sigerson, who essayed this in his "*Bards of the Gael and the Gall*," is surely marvelous. In his preface to that excellent work Dr. Sigerson says on this point:—

"We know what ingenuity the ancient Irish displayed in their ornaments of gold and silver, which command the admiration of the workers in the precious metals, as well as all artists. Those who have seen the illuminated initials of the '*Book of Kells*' know the wonderful grace of form shown in the interwoven lines, and the exquisite taste displayed in the tints which still freshly adorn them. A similar ingenuity, grace, artistic power, delicacy and taste were employed in the service of poetry. No translator can hope to reproduce in English the finer traits of this art, because these demand a language of open vowels and other aids. This fact must be remembered, for it gave the advantage of subtle and elusive rhyme without tiring the ear."

Says Dr. Douglas Hyde, the eminent scholar, the President of the Gaelic League :

"Hundreds of years before the English language had risen out of a conglomeration of Anglo-Saxon and Norman-French, hundreds of years before the '*Langue d'Oïl*' and the '*Langue d'Oc*' struggled for mastery upon the plains of France, hundreds of years before the language of the Nibelungen Lied had risen upon the ruins of Gothic, Ireland swarmed with bards, scholars, saga-tellers and saga-writers, 'the countless hosts of the illuminated books of the men of Erin' (as Angus, the Culdee, had called them two centuries before the birth of William the Conqueror), filled the island from shore to shore, and Erin at that time civilized and Christian-

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ized of the western world, was universally known as the 'Island of Saints and Scholars'. There are two points about the native literature of Ireland which entirely differentiate it from the rest of the vernacular literatures of Europe, Greek excepted. The first of these is the extraordinarily early period at which it took its rise, and the enormous length of time during which it flourished. The other is the absolute originality of its literature, which was self-evolved, which was utterly unaffected by classic models, and in the syntax of which scarcely a trace is to be found of those Latinisms upon which are really founded and built up so many other modern languages."

Dr. George Sigerson writes in the preface to his "Bards of the Gael and Gall":

"Ireland is the sole representative in literature of that great world which lived and thrived outside the classic camp, whose thoughts have perished with their lives. So far as the native expression and development of the intellect in these subject nations are concerned, Roman rule meant massacre of mind. Fortunately one country stood unsubdued, though threatened. Agricola, standing on a hill in Britain, looking towards the west, planned an expedition against the one surviving Free Nation, with the avowed purpose of extinguishing the last light of liberty, whose existence troubled the Empire. It made the subject nations restless and dream dreams in their servile sleep. Had the project been successful the last light of literature outside the classic world would also have been destroyed, and the once Free Nations left in dumb darkness. For all who are not confined by the golden chains of classic tradition, whose intelligence can welcome the novel work of other minds, the literature of ancient Erin has thus a deep and enduring charm."

In his article on "The Ancient Irish Sagas," Theodore Roosevelt, while yet President of the United States, wrote:—

"The Ancient Irish sagas, or short stories, possess extraordinary variety and beauty, and in their mysticism, their devotion to and appreciation of natural beauty, their exaltation of the glorious courage of men and the charm and devotion of women, in all the touches that tell of a long-vanished life, they possess a curious attraction of their own.

"The poems which tell of the mighty feats of Cuchulain and of the heroes whose life-threads were interwoven with his, date back to a purely pagan Ireland—an Ireland cut off from all connection with the slowly dying civilization of Rome.

"The heroines of the early Norse and German stories are splendid and terrible, fit to be mothers of a mighty race, as stern and relentless as their lovers and husbands. But it would be hard indeed to find among them a heroine who would appeal to our modern ideas as does Emer, the beloved of Cuchulain, or Deirdre, the sweetheart of the fated son of Usnach. Emer and Deirdre have the charm, the power of inspiring and returning romantic love that belonged to the ladies whose lords were the Knights of the Round Table."

Thanks to these men of marvelous patience, those paragons of perseverance, the German savants, as well as to such native scholars as O'Donovan and O'Curry in the past, and to Dr. Hyde, Dr. Sigerson, Whitley Stokes, Lady Gregory and others of our own day, those cultured witnesses of a glorious past are being uncovered like the sculptures of Pompeii from the ashes of ignorance and the lavas of oblivion.

It is difficult for men to realize after so long and tempestuous a night, in the dim twilight of a still beclouded day, that there was a real period of golden sunshine before. Men have become accustomed to think that the darkness and ignorance had no beginning, and that is why they question the glorious past and deny its existence outside of St. Patrick's Day orations. English writers in the magnificence and sublimity of their ignorance have impressed on the world that it is due to the beneficence of British civilization that the Irish were led out of the chaos of primitive barbarism. But a literature that can appeal to such an active, practical man as Theodore Roosevelt so strongly that he could, in the midst of

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one of the most momentous presidential administrations his country has ever experienced, find time to write such an appreciative article as his "Ancient Irish Sagas," ought to have some claims on a man with a greater per cent of Irish blood in his veins. A language that foreigners like Johann Kaspar Zeuss, Kuno Meyer, Zimmer, Thurneysen, Windisch, Nigra, De Jubainville and a host of others have thought worth while to devote their time to learn, ought to claim a few occasional passing moments of a man whose ancestors spoke and read and wrote that language for upwards of two thousand years.

We have shown above that not only is Irish a language, but it is the most important language in one of the most important groups of the highest developed languages of the world! We have shown that it possesses a vast literature many times greater in extent and volume than Latin and Greek, some of it almost as ancient in date of actual composition as the Aeneid, and, at the same time, almost as modern in form as "The Fall of the House of Usher." Its poetry is far more tuneful than even the mellow lines of Poe or Swineburne. But even if the Irish language were as crude and undeveloped as Turkish, Hottentot or Chippewaw, and as devoid of a literature as the language of the Sioux or the Bare Feet, it would yet be the duty of every Irishman, of every man with the warm red blood of the Irish race coursing through his veins, to cultivate the language of his fathers, for it is our own language, the language of our own race and of our own people, and it is language, above all other characteristics, that marks the individuality of a people, that constitutes the distinguishing sign of a nation.

The Keltic tongue, oh, must it die? Say,
Shall our language go?
No! By Cuchulain's kingly soul, by Con the
Hundred-fighter, No!

In considering the historical aspect of Irish music, the mind naturally reverts to the Harp, the national instrument of Ireland. Its antiquity is undoubted. We read in the classics that the Harp existed among the Keltic people before the time of Augustus. We learn from them that the bards sang to the music of an instrument shaped like a lyre; and that they stepped in between the hostile armies in battle, and that by their eloquence, as well as by irresistible enchantment, frequently prevented the shedding of blood.

In Ireland in those times we find the bards invested with honour, wealth, and power, and possessing a commanding influence. Every chief bard retained thirty bards of inferior note, and a bard of the second order retained fifteen. Many privileges were bestowed upon them. They were exempted from taxes, as Keating tells us; and were permitted to wear a robe of the same colour as the king; and whoever had the misfortune to even slightly injure one of them, was very heavily punished. They held their land free, and at Christmas, Easter and Whitsuntide sat at the king's table. In the sixth century we find the bards becoming insolent and troublesome, and the King, Hugh II., in the year 558, convened an assembly of the princes and nobles to consider the advisability of their expulsion. To divert the coming storm the chief bards to the number of one thousand determined to retire to Scotland before the inevitable sentence of banishment should be pronounced. But the knowledge of the impending calamity reaching St. Columcille, the great saint, notwithstanding his vow never more to see Ireland, came from Iona to plead for them. The saint proved to the king and the assembled princes that the abolition of the bards would be an unutterable calamity, and his view prevailed. The bards were permitted to remain, but in greatly reduced numbers, and with promises of amended manners. As a proof of the excellence of the Irish harpers at this period, the latter half of the sixth century, we read that Roderic, King of Wales, was so celebrated for power, munificence and virtue, that a king of Ireland sent a

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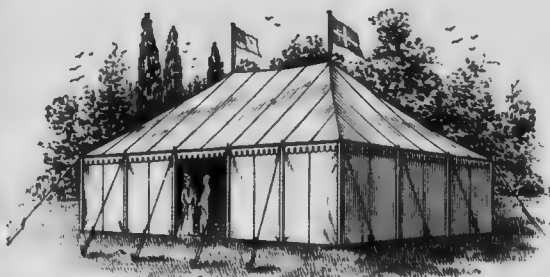


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harper to the Welsh court to examine the truth of what fame reported. Being admitted, the harper charmed the Welsh king and the court with his playing, and was magnificently rewarded. From this period onwards the Irish harpers were honored and respected in Wales, Scotland and Britain, and it is beyond question that these countries derived their skill in music from Ireland. Buchanan writes that the king and nobles of Scotland were lulled to sleep at night by their harpers.

That these harpers possessed a rare science in music in these remote times is beyond question. There is no doubt that in addition to their powers of composition and extemporization the ancient harpers of Ireland were well versed in the laws of harmony. We have many instances of this power in the performance of concerted music, both instrumental and vocal, to place this question beyond doubt. Several foreign as well as Irish historians prove this fact.

Suffice it to say that from the annals of these times we have numberless instances of the excellence of the Irish harpers, and of the surpassing beauty of the music as played by them. Whether in the soft love songs or the fiery war songs the harper was supreme. We know how the harpers led the army into battle, inflaming the hearts of the warriors with martial fire. We learn that, at the battle of Clontarf in 1014, in addition to the harpers of the king, many of the princes and chiefs who fought on that memorable occasion brought their harpers to lead on their forces to the fray.

Passing along through the years we find Irish music supreme and holding an honourable position. But with the coming of the Sassenach we see the gradual extinction of the grand old music. Many laws were enacted against the harpers, and from being the honoured of kings and the glory of a nation, we find them making a precarious livelihood as itinerant minstrels. One of them, Rory Dall O'Cahan, was renowned both in Ireland and Scotland in the seventeenth century. In Scotland, where he lived long and eventually died, he was known as Rory Dell Morrison, and Scott introduced him as the most famous harper in the Western Highlands, and also as the teacher of Arnot Lyle, in his romantic novel, "A Legend of Montrose." O'Cahan was very popular in Scotland, and frequently played for the king, James VI., afterwards James I. of England. On one occasion the king was so charmed by his playing that he laid his hand familiarly on the shoulder of the harper. One of the nobles present remarked to him the honour thus conferred, but O'Cahan replied, "A greater than King James has laid his hand on my shoulder." "Who was that?" asked the king. "O'Neill, sire," replied O'Cahan, standing up.

We have thus far only considered the harpers, but Ireland also produced excellent performers on other instruments. We will very briefly glance at one of them, the pipes. There is no doubt as to the great antiquity of the pipes; they appear to have been familiar from the earliest ages in almost every nation of Europe. Pipes are represented on ancient coins, and on pieces of Grecian and Roman sculpture. They appear on a coin in the reign of Emperor Nero, and this emperor, we are told, was a performer on the instrument, and it is recorded that when he heard of the revolt by which he lost his empire, he made a solemn vow that if it should please the gods to extricate him from his difficulties, he would perform in public on the bagpipes; an entertainment which, however, the public were deprived of by his death. Very many instances are recorded of the bagpipes in the history of Scotland and Ireland. The pipes were certainly used in Ireland in the eleventh century, and possibly earlier, but not until the fourteenth century do we find them used for martial purposes. Up to that period the harpers were all-powerful and would tolerate no rivals; but with their removal from their ancient position at the head of the army, the pipes rapidly made headway as the martial instrument.

Vincentio Galilei, in his "Dissertation on Ancient and Modern Music," published in Florence in 1581, says:

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"The pipes are much used by the Irish, and to the sound of the bagpipes this unconquered and warlike people march their armies, and encourage each other to deeds of valour. With it also they accompany their dead to the grave, making such mournful sounds as to invite, nay, almost force the bystanders to weep." Many other and interesting instructive accounts of the bagpipes in Ireland are in existence, and they go far to prove a fact which our Gaelic brothers in Scotland are unwilling to admit, and that is, that the Highland bagpipes originally emanated from Ireland.

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Who are the Celts ?

Who were those Celts, of whose race the Irish are to-day perhaps the most striking representatives, and upon whose past the ancient literature of Ireland can best throw light ?

Like the Greeks, like the Romans, this great people, which once ruled over a fourth of Europe, sprang from a small beginning and from narrow confines. The earliest home of the race from which they spread their conquering arms may be said, roughly speaking, to have lain along both banks of the Upper Danube, and in that portion of Europe, comprised to-day in the kingdoms of Bavaria and Wurtemberg, and the Grand Duchy of Baden, with the country drained by the river Maine to the east of the Rhine basin. In other words, the Celtic race and the Celtic language sprang from the heart of what is to-day modern Germany, and issuing thence, established a vast empire held together by the ties of political unity and a common language, over all North-west and Central Europe.

The vast extent of the territory conquered and colonized by the Celts, and the unity of their speech, may be conjectured from an examination of the place-names of Celtic origin which either still exist, or figure as having existed, in European history.

The Celts invaded Italy about the year 400 B. C., and stormed Rome a few years later. They were at this time at the height of their power. From the year 500 to 300 B. C. they appear to have possessed a very high degree of political unity, to have been led by a single king, and to have followed with signal success a wise and consistent external policy. The most important events in their history during this period were the three successful wars which they waged — first against the Carthaginians, out of whose hands they wrested the peninsula of Spain; secondly, in Italy, against the Etruscans, which ended in their making themselves masters of the north of that country; and thirdly, against the Illyrians along the Danube. All of these wars were followed by large accessions of territory. One of the most striking features of their external policy during this period was their close alliance with the Greeks, whose commercial rivalry with the Phoenicians naturally brought them into relations with Celtic enemies of Carthaginian power in Spain, relations from which they reaped much advantage, since the necessity of making head against the Celtic invaders of Spain must have seriously crippled the Carthaginian power, at the very time when, as ally of the Persians, she attacked the Greeks in Sicily, and lost the battle of Himera on the same day as the Persians lost that of Salamis. Greek writers of the fourth century speak of the Celts as practising justice, of having nearly the same manners and customs as the Greeks, and they notice their hospitality to strangers. Their war with the Etruscans in North Italy completed the ruin of an hereditary enemy of the Greeks, and their war with the Illyrians no doubt largely strengthened the hands of Philip, the father of Alexander the Great, and enabled him to throw off the tribute which the Illyrian had imposed upon Macedonia. Nor did Alexander himself embark upon his expedition into Asia without having first assured himself of the friendship of the Celts. He received their ambassadors with cordiality, called them his friends, and received from them a promise of alliance.

While ambassadors were feasting the young king asked them what was the thing they most feared, thinking, says the historian, that they would say himself, but their answer was quite different. "We fear no one," they said; "there is only one thing that we fear, which

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is that the heavens may fall upon us; but the friendship of such a man as you we value very highly," whereat the king considerably astonished, remarked in a low voice to his courtiers, what a fearless people these Celts were.

All through the life of Alexander the Great the Celts and Macedonians continued on good terms, and amongst the many envoys who came to Babylon to salute the youthful conquerors of Persia, appeared their representatives also. Some forty years later, however, this good understanding came to an end, and the Celts overthrew and slew in battle the Macedonian ruler, Ptolemy Keraunos, about 280 B. C.

With the Romans, as with the Greeks, the relations of the Celts were, during the fifth and fourth century B. C., upon the whole friendly, and their hostility to the Etruscans must have tended naturally to render them and the Romans mutual allies. The battle of Allia, fought about the year 390 B. C., and the storming of Rome three days later, were punishments inflicted on the Romans by the Celts in their exasperation at seeing the Roman ambassadors, contrary to the right of nations, assisting their enemies, the Etruscans, under the walls of Clusium, but these events appear to have been followed by a long peace.

During this long period of inaction the Celts appear to have altogether neglected the arts of warfare, with the result that after two centuries and a half had elapsed since they had conquered Spain, and only one hundred and thirty since they had taken Rome, the Greeks and Romans began with them that deadly duel which finally saw the down fall of the great Celtic Empire.

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Irish Music

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The glory of Irish music is twofold. It is glorious from its own innate beauty, and glorious because it is the composition of a free people. It may be safely said that not one of those airs that melt us by their pathos or nerve us by their grandeur, ever owed its existence to a slave. Some of them may have been composed after the invader had planted his foot on Irish soil; but Ireland was invaded five hundred years before she was vanquished. She fought for five centuries against desperate odds; she was assailed by some of the greatest soldiers in Christendom, and was torn asunder by internal discord; she was defeated in bloody battles, and betrayed by many who should have defended her; but while she spoke her language and while her bards poured forth her music into her clansmen's ears, she gave the invader blow for blow, defeat for defeat, and slaughter for slaughter. It was her music, next to her language, that sustained her heroic—beyond parallel—struggle of centuries, and that music never could have been composed by slaves. It emanated from free men; and, while Ireland's sons loved it and listened to it, they remained unconquered and unconquerable.

We yet possess the music that sustained Ireland through her long centuries of struggle and of agony. We may not possess it all, for the wreck and ruin that came upon her in the seventeenth century, that decimated and scattered her sons, almost killing her language and destroying her literature, must have caused many of her most holy and heroic strains to be lost forever. But enough of Irish music remains to inspire the souls of her future patriots, and to make them emulate the deeds of their defeated—but free and glorious sires, who "against England long battling, 'went down at last to freemen's graves, full of wounds, but fuller of honour."

Well did England know the power of Irish music, for it caused her the loss of legions of soldiers. Her wisest and most far seeing statesmen saw that Ireland could not be conquered while her bards sang. Spenser, Stonyhurst, Camden, and every Englishman who wrote about Ireland in the sixteenth century were as one as to the great fact that the Irish would fight as long as their bards continued to sing. It was the bard and not the paymaster that England hounded to death during the bloody but glorious centuries when Irish soldiers had souls over which their country's music had sway, and compared to which the gold of the universe would have been with them as valueless as a clod. Next to Moore, Bunting, Petrie and Hardiman did most to rescue from oblivion Irish music and minstrelsy, and their names should be held in eternal honour by every Irishman who loves his country and glories in the civilization of his free forefathers.

Should not every man of Irish birth and blood do his best to foster and perpetuate that which nerved his sires' arms to strike a blow for liberty? Should not the Irish parent who would fail to teach his children to love the music of their country be denounced, not only as a traitor, but as a slave? The brutality of a triumphant foe may disarm the Irish people and leave them at the mercy of their enemies; but a nation's in spite of all the

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brutality of the conqueror. He can no more silence it than he can silence the lark's song on an Irish hill. It defies him and it disturbs him; for he knows that when a people are determined to hold fast to that which their sires love! when they were free to the strains which those sires so often marched to triumph they will some day be men enough to strike another blow for their long-lost but never-forgotten liberty.

Irish Eloquence

Lecky, in his "Leaders of Public Opinion in Ireland," thus calmly characterizes Grattan's style of public speaking: "He combines two of the very highest qualities of a great orator to a degree that was almost unexampled. No British orator, except Chatham, had an equal power of firing an educated audience with an intense enthusiasm, or of animating and inspiring a nation. No British orator, except Burke, had an equal power of sowing his speeches with profound aphorisms and associating transient questions with eternal truths, his thoughts naturally crystallized into epigrams; his arguments were condensed with such admirable force and clearness that they assumed almost the appearance of axioms; and they were often interspersed with sentences of concentrated, poetic beauty, which flashed upon the audience with all the force of sudden inspiration, and which were long remembered." repeated. Some of the best speeches combined much of the value of philosophical speculations with all the charm of the most brilliant declamation. I know, indeed, none in modern times, except those of Burke, from which the student of politics can derive so many maxims of political wisdom, and none which are more useful to those who seek to master that art of condensed energy of expression in which he almost equalled Tacitus."

Lord Brougham himself a great orator thus speaks of Grattan's eloquence: "It was of a very high order, all but the highest, and it was eminently original. In the constant stream of diction, replete with epigram and point, a stream on which floated gracefully, because naturally, flowers of various hues was poured forth the closest reasoning, the most luminous statement, the persuasive display of all the motives that could influence and all the details that could enlighten his audience. Often a different strain was heard, and it was declamatory and vehement or pity was to be moved, and its pathos was touching as it was simple, or, above all, an adversary sunk in baseness or covered with crimes, was to be punished or to be destroyed, and a storm of the most terrible invective raged, with all the blights of sarcasm and the thunders of abuse. He had an excellence of the very highest order, in which he may be truly said to have left all the orators of modern times behind the severe abstinence which rests satisfied with striking the decisive blow in a word or two, not weakening its effect by repetition and expression and another excellence higher still, in which no orator of any age is his equal, the easy and copious flow of most profound, sagacious, and original principles enunciated in terse and striking but appropriate language."

Dante himself never conjured up a striking, a pathetic, and an appropriate image in fewer words than Grattan employed to describe his relations towards Irish independence. When alluding to its rise in 1782, and its fall twenty years after, he said: "I sat by its cradle; I followed its hearse." John Mitchel thus elegantly expresses himself on the same subject: "Grattan was a man of pure spirit and noble genius. He was an accomplished scholar and a poet, but his scholarship and his poetry gave way to a grand, peculiar, and electric oratory, unsurpassed, probably unequalled by the greatest speakers of any age or nation. It was argumentative and logical in the highest degree; but it was also imaginative and picturesque. Its figures were bold and new its striking peculiarity consisted in the total abstinence of the usual or the vulgar. In its noble flights, in the utter abandonment of genius, there was a grandeur and elegant proportion, a profound wisdom, and a startling vehemence which contributed to give to the orator all the weight of inspiration."

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He occupied a glorious position in 1782, when by his surpassing abilities he caused his country "to o'erleap the dark bounds of her doom." The exordium of his great speech on that occasion held the House spellbound: "I now address a free people. Ages have rolled over, and this is the first moment in which you could be distinguished by that appellation. I found Ireland on her knees; I watched over her with an eternal solicitude; I have traced her progress from injuries to arms, and from arms to liberty. Spirit of Swift! spirit of Molyneux, your genius has prevailed; Ireland is now a Nation. In that new character I hail her, and, bowing in her august presence, I say, *Esto perpetus*."

But his position in 1800 was equally glorious, when, though broken down by sickness, he headed a small but gallant band of patriots, and fought with wonderful energy and consummate ability the enemies of the liberty of his country. Nothing could be finer than the peroration of his last speech against the Union, in the course of which he applied the language of Romeo over the dead body of Juliet, figuratively to Ireland exclaiming with beautiful intonation: "Yet I do not give up my country; I see her in a swoon, but she is not dead; though in her tomb she lies helpless and motionless, still there is on her lips a spirit of life, and on her cheeks a glow of beauty.

Thou art not conquered—

Beauty's ensign yet is crimson to thy lips and in thy cheeks,

And death's pale flag is not advanced there.

While a plank of the vessel sticks together I will not leave her. Let the courier present his flimsy sail and carry the light barque of his faith with every new breath of wind. I will remain anchored here, with fidelity to the fortunes of my country, faithful to her freedom—faithful to . . .

A Famous Irish Builder

In the Dublin Independent, Mr. John Byrne writes as follows:

Even so late as 20 years ago the architectural exploits of the great Gobban Saer were among the most cherished of the traditions of the Irish fireside. No hero of romance occupied a warmer place in the youthful heart, nor was more frequently the object of the sean-nachie's story than the amiable Gobban. Not Finn MacCumhaill himself was a more popular hero in the eyes of the young. Ready-witted, good-tempered, and immeasurably talented, he was a figure alone in the world of great men. What he could not do in the province of his craft was not merely the impossible; it was simply the inconceivable. Yet this marvellous skill was not his most fascinating quality; it was his adaptability to circumstances, his unfailing knack of "rising to the occasion." It was not his prodigious powers, nor his reputation as the architect of the round towers that perpetuated his memory. His characteristic habit of dramatically acquitting himself on all occasions was dearer than genius to the Irish heart. About his travels and doings there was always an aspect of uncertainty that kept one on the outlook for his purpose. You never could tell until you had heard the story whether his work on any particular occasion would be an artistic triumph or a brilliant burlesque. It all depended upon the humor he was in and how he was treated. Employers who dealt shabbily by him were generally left with cause for regret that they had not studied his quality.

This rather human attribute of proportionate dealing is admirably illustrated by an incident outside of oral tradition. It is recorded in an ancient life of St. Moling of Tigh Moling (St. Mullins), in the County of Carlow, that the saint once agreed with Gobban for the erection of a "duirtheach" a building as to the style and use of which there would appear to be some doubt. Payment in these days was, of course, "in kind," and for such as this item, in kine, for according to the Brehon Laws a fee of six cows was the standard figure for the building of a "duirtheach." Gobban, however, would seem to have made

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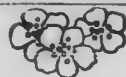
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a different arrangement, which was that he should receive the full of the "duirtheach" of rye when the edifice was complete. This he demanded when the work was finished, but Moling replied (as a saintly joke, no doubt) that the condition should be fulfilled when Gobban turned the "duirtheach" upside down. Immediately, the chronicle relates, "Gobban laid hold of it by post and ridge, so that he turned the "duirtheach" upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other."

Though this feat must have been more difficult than we are able to appreciate, it was still hardly in keeping with Gobban's other achievements and the traditions of his family. Belonging, as it was said, to the magical Tuatha de Dannan stock, great things would naturally be expected from him. Petrie reads from the "Book of Lecan" that Gobban's father, Tuirbi Traghmar, "a rusty, large black youth, not of the fair race of Erin" . . . was used to throw casts of his hatchet from Tulach-in bhail (the hill of the hatchet) in the direction of the flood so that the sea stopped and did not come beyond it." Thus, keeping out the tide with a pitchfork is not entirely without a parallel.

But it will not do to dismiss Gobban Saer (or Gobban the Builder) as purely a myth. Irish tradition, from the very strength of its origin, is altogether too sacred to enshrine a positive fable. Dr. Petrie states that there are "historical evidences which prove that Gobban Saer was no imaginary creation, however legendary the memorials remaining of him may be considered," and adds that "it would appear from a very ancient authority, namely, the Dinnsenchus preserved in the Books of Lecan and Ballymote, that he was the son of a skilful artisan in wood, if not in stone also, and further, that Gobban himself was born in Turvey, on the northern coast of the County Dublin." Some antiquarians have endeavored to identify Gobban with St. Abban, whose fame as a builder (according to Colgan's ancient life of the saint) "shall last in Ireland as long as grass shall grow or purling streams flow in its enchanting scenery." But tradition, as well as the researches of Eugene O'Curry, leave no room for doubt that they were quite distinct personages.

The building of the Irish round towers, though by no means the most difficult of the feats attributed to Gobban, was yet the most important of his architectural undertakings. Petrie's inquiries into the history of Gobban are limited to this connection, and to that extent he fully establishes a concordance with tradition. "Nor can I think," he writes, "that the popular tradition of the country is of little value which ascribes the erection of several of the existing round towers to the celebrated Gobban, or as he is popularly called, Gobban Saer, who flourished early in the seventh century, for it is remarkable that such tradition never exists in connection with any tower but those in which the architecture is in perfect harmony with the churches of the period, as in the towers of Kilmacduagh, Killala and Antrim. It is further remarkable that the age assigned to the first buildings at Kilmacduagh, about the year 620 is exactly that in which this celebrated Irish architect flourished."

It was apparently Dr. Petrie's work which prompted O'Curry to make independent investigation as to the reality of Gobban; and while he admits the scarcity of actual records on the subject, he adds very important evidence to Petrie's speculations. "I have, however," he writes, "the satisfaction of being able to refer in corroboration of the authenticity of these references to Gobban in the lives of the Saints, to a Gaelic manuscript as old as the eighth century, now in the Monastery of St. Paul in Carinthia. From this ancient manuscript, through the kindness of my friend Mr. Whitley Stokes, I am in possession of two or three stanzas of a poem into which the name of Gobban Saer enters." The language of this poem O'Curry states is very archaic, but he gives as nearly as possible a literal translation. One line reads: "Gobban made there the black 'conecstar' and tower", a very simple, but very important statement in its bearings upon tradition.

Another reference to Gobban, O'Curry finds in the life of St. Abban (which disposes of the belief that the saint and the "Saer" were the same individual). "There was," says the writer of the life of St. Abban, "a distinguished builder residing convenient to St. Abban, and Gobban was his name, and it was his constant occupation to do the work of the Saints in every place in which they were; until at last he lost his sight because of the displeasure of the Saints on account of his dearness and the greatness of his charge. St. Abban went to him to ask him to build a church for him. Gobban told him that it was not possible because of his being blind. St. Abban said to him: 'You shall get your sight while you are doing the work, and it shall go from you again when you have finished the work.' And so

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INSPECTION OF INDUSTRIAL ESTABLISHMENTS AND PUBLIC BUILDINGS.

By Order-in-Council of the 27th June, 1893, the Province of Quebec was divided into three divisions for the inspection of industrial establishments namely:—

The Quebec Division, comprising the judicial districts of Quebec, Three Rivers, Beauce, Montmagny, Kamouraska, Chicoutimi, Saguenay, Rimouski, and Gaspé.

The Eastern Townships Division, comprising the judicial districts of Bedford, St. Francis and Arthabaska.

The Montreal Division comprising the judicial districts of Montreal, Ottawa, Pontiac, Terrebonne, Joliette, St. Hyacinthe, Beauharnois, Iberville and Richelieu.

STAFF

Inspectors.—Mr. Louis Guyon, chief inspector, Mr. James Mitchell, Mr. J. O. Monday, and I. E. Deslauriers, 9 St. James St., Montreal; Mr. P. J. Jobin, Felix Marois, Government House, Quebec; Mr. R. H. Gooley, Coaticook.

Inspectresses.—Mrs. Louisa King and Clementine Clement, 9 St. James St., Montreal; Mrs. Eus. Lemieux, Government House, Quebec.

BOARD OF EXAMINERS OF BOILER INSPECTORS.

Messrs. William Laurie, E. O. Champagne and Louis Arpin, Montreal; Mr. Joseph Samson, Levis and Mr. F. X. Drolet, Quebec.

Order-in-Council No. 183, of the 28th March, 1907, relating to the inspection of steam boilers and motors in butter and cheese factories, has been published in the *Official Gazette*, of the 26th April, 1907, p 647.

(Extract from Act 8, Ed. 7. Chap. 52.)

"2988n. The inspector may require that there shall be a night guardian in every hotel or boarding-house, having fifty occupied rooms.

"The passages and staircases shall be lighted throughout the night. The lamps indicating the safety exits shall be supplied with glasses of glass colored differently from that of other lamps.

"The proprietors shall post in each room, a notice in French and in English, containing the information necessary to enable the occupants to find their way to the supplementary exits and to use the extinguishers and safety appliances.

"There shall be a sounding gong or other alarm appliance to wake the occupants at night in case of fire.

"Proprietors of hotels which can accommodate at least fifteen boarders, shall have their house inspected and obtain a certificate attesting that all the precautions for the safety of the boarders and employees have been taken, as required by law and by the regulations. The certificate shall be issued in duplicate, and the proprietor after having posted one of them in a conspicuous place in his house shall keep the other at the disposal of the inspector of provincial revenue of the district. Such certificates shall be given by the inspector free of charge, and the collector of provincial revenue shall not grant a license until after the certificate has been obtained."

it was done, and the name of God and St. Abban were magnified in this." It is to be regretted that it is unknown whether Gobban dallied with the work to enjoy his sight, and that the whereabouts of this church are uncertain.

For the credit of Gobban it would be well to qualify as far as possible the unpleasant allusion to his avarice. He seems to have been mated to a very ambitious if not a meanly, grasping wife, who perhaps helped considerably in the preparation of his estimates. Anyhow, the lady's character is clearly evinced by several incidents, which show that it was she, not her husband, who was really to blame for the displeasure of the saints. As witness her shrewdness in adopting a test for the far-seeing thrifty woman whom she intended as a wife for her weak-minded son. "Go," she said to this son, "and sell to an unmarried woman this sheepskin (which was covered with wool) and when you are asked what is the price of it, say 'the skin and the price of it.'" The young man appears to have traveled far and to have suffered a good deal of chaffing before he met a lady who did not laugh at his demand. But at last he did meet a calculating female who accepted the terms, stripped the skin of its wool, and returned the bare belt with the price she put upon it. And that was the lady Mrs. Gobban designed as a wife for her son.

To properly appreciate Gobban's geniality and genius one would have to learn from a seannachie who was deep in the subject. Often have we heard by the winter fire of the wonderful feats of the celebrated "Saer" from an admiring old mason who claimed kindred by trade with his great arch-hero. If you had any doubt at all as to Gobban's ability he would be sure to convince you by single illustration, possibly this one at random: Once, on his travels Gobban passed by a building which had just been completed. The artificers in a group were congratulating themselves on the success of their work. Gobban, unknown, stopped to examine the structure. "Well, fool," said the principal, "can you discover a fault?" "Surely," replied Gobban, "you have forgotten to drive a fastening pin in that centre coupling." With consternation the builders observed their omission. How to remedy the error without making a hole in the roof they hadn't the smallest idea. "Tut," cried Gobban, "lend me a hatchet." He thereupon with a glance measured the augur hole where the pin should be, and with half a dozen chops prepared a piece of wood. Then with a dexterous stroke he shot the pin to the roof and into the hole of the coupling, where it fitted like a branch into the parent stem.

It would seem to have been Gobban's pet fancy to conceal his identity when seeking employment. He evidently liked to gauge what treatment he might have expected had he been a commonplace artisan. One day he put in an appearance at the building of a castle, just as the men were leaving for dinner. He requested employment, and being "promised a job," he asked how he might occupy his time till the men returned to work. "Oh, sculpture a cat and nine tails," jocosely answered the foreman. Gobban obeyed the instruction, and when the men returned at the end of the dinner hour they beheld such a wonderfully chiselled feline as had never previously been seen. Then it became evident to all who the artist really was.

At periods of his life Gobban's keen wit was entirely needed to keep his head on his shoulders. His genius aroused jealousies which were frequently dangerous. Once, after building for a prince a beautiful castle to the special direction that it was to be the grandest in Ireland, he was questioned by his highness whether any castle in the land would be considered a rival. "There is only one tool I require," answered Gobban, "to finish the work to make it the first castle in Erin. I will go for it." But Gobban would not be allowed to depart, and so he had his suspicions confirmed that the prince's intention was to put him to death lest he should erect a finer edifice. "Then your highness's son must go for the tool," said Gobban. "It must be carried by either him or myself." And he accordingly named a tool unknown at the Court. Not so, however, with Gobban's wise wife. From learning that her husband required a tool with such a significant name as "the crooked against the crooked" (for such was the message) she shrewdly inferred it was retaliation was needed; and while she set the princeling groping in the bottom of a chest for the tool in question, she promptly shut the lid on him and kept him in bondage till the Saer was released.

While it may readily be granted that Gobban was a real personage, and not, as has sometimes been advanced, a mere personification of Irish architecture, it remains a perhaps hopeless task to identify his actual work from out the scores of erections which local traditions associate with his name.

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DEPARTMENT OF AGRICULTURE OF THE PROVINCE OF QUEBEC.

Below is a list of the principal schools subsidized by the provincial government, in which the various matters interesting the farming class are taught. Full particulars about admission as bursary or otherwise may be obtained in applying at those schools.

MONTREAL VETERINARY SCHOOL LAVAL UNIVERSITY, MONTREAL.

Entrance examinations are held every year, in the first week of September, at Laval University. Any candidate must be 18 years old. The Government grants 25 free scholarships to veterinary medical students.

OKA AGRICULTURAL INSTITUTE LA TRAPPE, P. Q.

It is necessary, for entrance, to have had a good elementary education and to be 14 to 15 years old. The whole course of studies lasts 3 years and comprises the different branches of theoretical and practical agriculture. 50 free scholarships are at the disposal of the pupils desiring to attend the lectures of that school.

STE. ANNE DE LA POCATIERE AGRICULTURAL COLLEGE STE. ANNE DE LA POCATIERE, KAMOURASKA.

Same qualifications are required as for Oka Agricultural Institute. 40 free scholarships are granted to pupils.

ST. PASCHAL HOUSEKEEPING SCHOOL ST. PASCHAL, KAMOURASKA.

That special branch together with the ordinary matters is taught in that school. 50 scholarships of \$20 given to pupils.

ROBERVAL HOUSEKEEPING SCHOOL ROBERVAL, LAKE ST. JOHN, P.Q.

Housekeeping is thoroughly taught there. 20 free scholarships are given to pupils.

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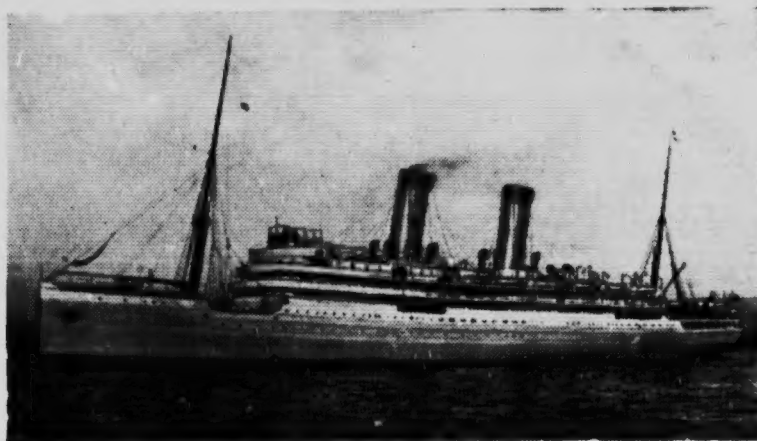
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